1: Nadel E-5 (1934-1936) 1942
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The troops which were contributed by the various houses of the nobility were of three categories: ordinary foot-soldiers, called *dakári*, foot-troops carrying guns, or *bindigaciži*, and horsemen, or *dokociži*. The *dakári* were composed entirely of volunteers, i.e. men who had entered the service of a feudal lord as soldier-*bara* or 'clients'.[1] They were all young men, and their ranks comprised peasants and townsmen, Nupe as well as foreigners. Every noble household had its own *Etsu Dakári*, Chief of the Foot-Troops, a *bara* of higher rank, who was in charge of these volunteers and responsible for their training. The *dakári* wore a sort of leather apron, called *walké*, and caps, and were equipped with shields and bows and arrows or spears. The troops which carried guns were, like the king's bodyguard, slaves. The cavalry represented the *élite* of the Nupe army. It was composed of senior *bara*—men whose sons might be fighting in the foot-troops—and younger relations, sons and brothers, of the feudal lord himself. The horsemen wore short shirts of strong coarse material, called *ewogí*, i.e. small gown, into which leather amulets were sewn, caps or turbans, and, over the *ewogí*, a *sulke*, a chain mail. They carried shields, swords, and spears. In the Kyedye war certain feudal lords could muster the following troops: the *Kpodu* 100 foot-soldiers, 200 guns, and 200 horses; the *Kpotũ* 100 foot-soldiers, 100 guns, and 20 horses; the *Ndeji* 100 foot-soldiers, 200 guns, and 10 horses; the *Benú* 50 foot-soldiers, 50 guns, and 20 horses; the *Waziri* 50 foot-soldiers and 5 horses. Many of the feudal lords—princes and civil nobility—would themselves join the army at the head of their household troops; but they would have to place themselves under the command of the 'professional soldiers'—the military nobility—who would join the troops in a body.

Warfare in Nupe possessed its etiquette, its conventions, and rules, which show how highly developed and specialized a technique it had become. Two kinds of war are distinguished: the great wars planned and organized by the central government, and smaller raids and military expeditions carried out by individual feudal lords. In the latter case, the feudal lord would request the permission of the *Etsu* for undertaking a campaign against this or that village or tribe. Without the sanction of the king his military expedition would amount to *cin amana*, a breach of the peace (lit.: devouring friendship), and might itself become the cause of a punitive expedition sent out by the central government. In the 'real' war, before hostilities are opened, a messenger of the king, called *kuru*, is sent to the enemy's camp to deliver the 'ultimatum', that is, to inform the enemy of certain demands of the kingdom the rejection of which would be followed by war. A titled royal slave of high rank acts as messenger. His person is inviolable—in theory; but during the Kusopa revolt three royal messengers were killed, one after the other, by the rebellious tribesmen. The next step is the appointment of a commander-in-chief of the armies, in the person of a royal prince who will then be known as *Nna 'Kũ*, Mother of War.[2] Sometimes soothsayers and Mallams are

[1] For the definition of *bara* and 'client' see p. 123.

[2] Owing to erroneous information I have mentioned this title as *Nda 'Kũ*, Father of War, in a previous publication (*Africa*, 1935). I must add that I was unable to obtain any explanation of this rather surprising matrimonial touch.